769 they were really aboriginal because he "couldn't figure out what they were made of before we got clothes -- the real old-timers had nothing but skin." While the mourners were parading about, the chief made a speech, which P.D.W. would not attempt to paraphrase. Then the images were burned or given away, but the informant was unable to say to whom or why.

769 On the following morning, the sixth day, 783 the ritual washing (ʻpla ʻo ʻiša) was performed. The system of reciprocal washing was like that of the Chunut: the reciprocant was another tribe whose Tokelyuwich members washed the Nutuwich of the mourning or host tribe, and the visiting Nutuwich washed the local Tokelyuwich. P.D.W. thought the actual washing was done only by the chief of the "washing" moiety, assisted by his male and female winatums, which again is like valley practice. They dressed up the cleansed mourners in new breechclouts, aprons, ornaments. The old garments were burned. Payment was made to the washers in money or articles of use -- again, P.D.W. said, "because there were no clothes in the old days." [Bolts of calico, blue jeans, etc., are the usual return gifts in modern times.] The chief made a speech and told everybody to be happy, especially those who had been mourning.

769 Then Huhuna danced. This was done by 535 La'haiya, whose costume consisted of a feather 184 wreath (sema) on the head, and a "sack" covered with feathers. The face and eyes were not covered. He held a bone whistle (pusač) in his mouth, but carried no cane. He danced with the "shimmy" step, as did other Huhuna dancers, and found hidden money. There were no singers or any sort of accompanist with him. Nor was he "killed" by a doctor. P.D.W. stoutly insisted on this, and reverted to the Shamans' Contest when I persisted with inquiries on the point. It seems clear that this Huhuna performance was aberrant in both costume and execution, which probably explains its position in the mourning ceremony as a pure display for entertainment after the washing ritual.

Gukaai.---This informant had never heard the word guʻkaai, or any variation of it; nor did he recognize any ceremonial figure which might be identified as gukaai: "Huhuna was the only one."

796 Bear Dance.---As described by P.D.W. this 536 dance is like the form reported from the Lake tribes, and does not resemble that of the Wukchumni or Western Mono. A man named Koʻwo, a Chukaimina at Squaw Valley, made this: people went over there to see him, as did P.D.W., or he visited around at Kings River villages and gave a performance. He had Bear as a dream helper; he danced "in the spring because Bear 796 was going to come out." Most positively, 535 P.D.W. asserted that the dance was never done in the fall of the year and that, if requested, ● 424 it could be performed at a mourning ceremony. He did not learn or inherit the dance from

1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529
[P 152 b] Choinimni

796 anyone, "it was his own know" (i.e., learned
535 through dream power). It had no reference to
424 acorn eating.

Kowo wore the usual doctor's dance regalia -- feather skirt, feather bunch (ču') skewered to a headnet, and feather crown (sema).
796 Singers with cocoon rattles accompanied him;
535 he danced "half the night."

P.D.W. said he had never seen any Aiticha or Wechihit make this dance.

796 Rattlesnake ritual.---This rite (le'a'la) was held at Kulušao in the old days. Sometimes a doctor who had Rattlesnake as a helper would dream; the snake would tell him to hold the rite, and he would do this immediately.

A Choinimni, Pušl·'l·n, was a Rattlesnake shaman. He would tell the chief that they should have the dance in six days. Then he would get some other snake "doctors." In three [224] days they went after their rattlesnakes. They brought them home in cagelike baskets which they hung from a tree branch.

The ritual lasted three days. On the first two days the men danced with the snakes on their shoulders, displaying their imperviousness to snake bites. On the third day, the reptiles were put in a hollow in the ground, where they were symbolically "stepped on" and given "payment" in beads and eagle down. When the rite was over, the men returned the snakes to their dens.

P.D.W. said that Keya, the Wukchumni, J.P.'s grandfather, was the "best snake handler ever known" (see Wukchumni account, Pt. I). He and Pušl·l·n most frequently gave this ceremony; Pušl·l·n was known and witnessed as far south as Tule River. The powerful shaman Kapl·l·n did not participate, "it was not his know." The Wechihit did not have a snake handler among them.

Deer Dance.---No dance representing or referring to deer was known to P.D.W.

GHOST DANCE OF 1870

668 A man (not identified) went over to the
177 "Paiute" to visit; there he learned two songs.
Then he went up to Table Mountain and to "a
796 big rancheria behind Pine Ridge [both places in Posgisa, Western Mono, territory. There, presumably, they were talking of or already holding Ghost Dances.] Then a man came down here [to Kulušao) and told them about it; he went on and got the Toihicha, Wechihit, and Tachi. A lot of Choinimni went to Uplinao, a Wobonuch village, to attend their first Ghost Dance.
[302] The people put black and white paint on their faces."* The true purpose of the dance P.D.W. apparently did not care to reveal; he insisted "they made that dance just for fun."

*Shown in Gayton, Ghost Dance of 1870, fig. 2, e.

6: Gayton E-5 (1925-1928) 1930
NS29 Yokuts NS29

614 Among the North Fork Mono all chiefs were derived from the eagle
622 moiety.[9] All members of the lineage venerated the totem, and were
825 called by the term for chief, tiya or ti'a'a (Y), and poginape (WM), though only one member of a family at a time actually held the office.

624 Similarly the position of messenger, winatum (Y), natinab (WM),
614 concurred with the dove totem. Chiefs' and shamans' messengers
835 were called by the same term and had the same totem. Roadrunner was also a messenger's totem among the Western Mono.

Two other officials, subchief and dance manager, appear in certain tribes but are not common to all Yokuts and Western Mono. Eagle was the subchief's totem. These men were usually distant male relatives of the acting chief. Raven was the dance manager's totem. A third official occurred among the Kechayi, Chunut, and perhaps other Yokuts: this was the official spokesman or intermediary between the chief and the people at large. Magpie is said to be his totem. It is indefinite whether this position was inherited or acquired through a dream helper. The evidence suggests the former. The North Fork Mono had the official speaker who was called yadohati. He did not inherit his position but was selected for his talent in speaking.[10]

614 Other totemic lineages had certain activities that were exclusively
825 their own; these were ceremonial rather than political. Men having
424 rattlesnake as totem conducted the rattlesnake ceremony held each spring; persons of the bear totem gave a dance in the fall; the clowning performance at the rattlesnake ceremony was enacted by members of the coyote lineage. Other totems than these existed but apparently had no political or ceremonial offices connected with them.

614 The differentiation between these totemic, inherited animals and
787 those acquired during life as dream helpers must always be borne
825 in mind. They were never confused in the native mind though often referred to by the same term, namely, dog.[11]

624 There were then, as political officials, chiefs, winatums, and, vari-
773 ably, subchiefs, dance managers, and spokesmen. According to native belief these officials are ancient institutions, in fact their original and only ones. South central Californian mythology is at least in part a rationalization of their present political and totemic system as it reflects a similar social order.

[9] Gifford, field notes, 1915. The buzzard moiety could obtain a chief only by buying a man for the position from the eagle moiety.

[10] Gifford, field notes, 1915.

[11] Yokuts: pus, pu'us, poca, and toosae; Western Mono: puk, mapuk, and ibuk.